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*The History of English Democratic Ideas in the Seventeenth Century.*

By G. P. GOOCH, M.A. (Cambridge : University Press. 1898. Pp. viii, 363.)

THIS work, the author says in his preface, is the first attempt yet made to relate the story of English democratic thinking in the seventeenth century, although intended "to do no more than direct attention to the salient points of the story." It contains an introduction and ten chapters, the introduction and first chapter forming a brief study of democratic thought prior to the seventeenth century.

The origin of the modern democratic idea appears in the mind of the author to lie wholly in the sixteenth century, and in the Reformation. It is difficult to accept this statement in its entirety, as it excludes all prior influences such as the rise of free cities, and, especially, all economic factors.

The relation of the Huguenot movement to the progress of democratic thought receives considerable attention and a valuable mass of material is indicated in the notes. As to the growth of democratic ideas in England before the seventeenth century (Chapter I.), we have a very satisfactory examination of Wyclif, of More, and of later writers like Poynt and Goodman, Knox and Buchanan.

The section on The Birth of Independency rightly judges of the importance and genius of the Brownist movement and suggests some new ideas as to Robert Brown's place in the whole agitation. Holland's place in the growth of independency, and the inoculation of English religious bodies with Dutch ideas and ideals are exceedingly well put. The chapter on New England is not entirely satisfactory. The influence of the New Plymouth colony on colonies subsequently founded is exaggerated, while the principle of criticism that ought to be applied to Massachusetts Bay is that its true influence is found not in its intention but in its result. In regard to Rhode Island and Roger Williams, the work shows a somewhat superficial treatment. In fact, New England and the English colonies as a whole had far greater influence upon the growth of democratic ideas than this account would indicate.

The section on The Eve of Revolution is the most spirited bit of writing in the book, but Mr. Gooch's treatment of Democratic Constitutionalism, and Presbyterianism and its Critics, in Chapter III., lacks clearness. Not so with the section on The New Radicalism which ends the chapter. It contains some admirable generalizations and a very accurate account of the effect of the many new religious sects upon democracy. The degree to which the millenarian idea had permeated all the radical sects, the junction of this idea with Antinomianism, and the relation of the Independents to the more radical of these religious sects is, perhaps, nowhere else so satisfactorily stated.

The chapter on the Political Opinions of the Army (Chapter IV.) is valuable both for the author's discussion and for the material collected and classified in the notes. The treatment of the Levellers and of Ire-

ton is especially suggestive. One of the best portions of the book is the chapter devoted to The Antagonists of the Oligarchy, *i. e.*, the Levellers and Communists, the section on the latter being especially new and valuable.

In Cromwell's Political Principles we have nothing particularly new, yet the material is so arranged as to give, together with some previous paragraphs, a strikingly clear picture of the progress of the Protector's political thought; of his conservatism and his opposition to the doctrine of "The Law of Nature" in the agitation of 1645 and 1646; of the truth that "Oliver came very slowly to the knowledge of his abilities." In general, the estimate of Cromwell's relation to political thought is accurate, except that here again all economic considerations are left out.

There is in Chapter VIII. a very satisfactory examination of the new religious bodies—the Millenarians, the Baptists and the Quakers, and of their attitude toward the Protectorate. The close affiliation between the Baptists and the Quakers in the early stages of the Quaker movement is clearly shown.

On the whole, the book is a valuable addition to English historical writing, although it contains several portions that ought to be critically examined before their conclusions are accepted, and although it leaves economic considerations entirely out of view. It is stimulating to thought and the style is, on the whole, clear and spirited. The notes are short but abundant, point the way to a great mass of material, and form one of the best features of the book. This material which, although mostly known to students, has never before been grouped with reference to this subject, has been, in general, accurately sifted and critically used.

We should say, therefore, that the greatest value of the work lay in collecting in a fairly exhaustive way the original material on the subject; in sifting this material and in grouping it in correct proportion; and in correctly showing the sequence in, and relations between, the separate facts connected with the democratic thought of the seventeenth century.

FRANK STRONG.

*La Formation de la Prusse Contemporaine.* Par GODEFROY CAVAIGNAC. Tome Second: Le Ministère de Hardenberg, Le Soulèvement; 1808–1813. (Paris: Hachette et Cie. 1898. Pp. vii, 517.)

THE earlier volume of M. Cavaignac's work was devoted to the period of the ministry of Stein. Stein had laid out a scheme of reform which was designed to transform Prussia, but, like Turgot's reforms in France, this gained its chief importance rather from what it suggested of future possibilities than from what was actually accomplished by its author. To take up and in some measure complete Stein's reforms was the work of Hardenberg. M. Cavaignac finds that Hardenberg's policy embraced three chief points: to accomplish an economic revolution whereby individual effort should be emancipated, to substitute for the